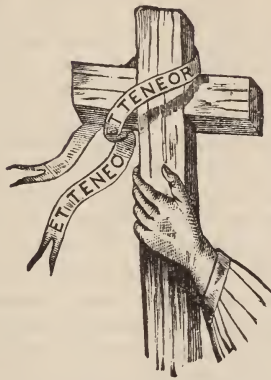


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Woman's Work for Woman.



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Laos.

RECOLLECTIONS OF CHIENG MAI AND ITS SURROUNDINGS.*

BY EMILIE M'GILVARY.

THE province of Chieng Mai is the largest of the six Laos kingdoms, and is tributary to Siam. The population is about 80,000. Chieng Mai, the capital city, is situated on the west bank of the Meinam river, while its suburbs extend for some distance up and down each side of the river. The city proper is surrounded by high, thick brick walls, which in many places have gone to ruin; consequently, when there is a rumor of war, the king issues a decree that every man shall bring a teak log "to repair the breaches" in the wall. It was on the pretext that our two Laos Christians had disobeyed this command that they were arrested and cruelly put to death.

There are no floating houses in Chieng Mai, as in Bangkok. The houses in the city are built far enough apart to afford space for the cultivation of flowers, for which the Laos have a great fondness. If the space is not large enough, they must still have flowers, so they cultivate house-plants.

As temples are built of brick, it would "offend the spirits" to use brick for dwelling-houses, and teak or bamboo is used instead.

* From a forthcoming book on Siam.

The bamboo houses of the Laos peasantry are roofed with thatch; the walls are made of bamboo matting, and the floor of bamboo reeds cut open so as to lie flat on the sills. Not a nail is used in such a house, but everything is secured by bamboo or rattan withes.

Teak is the most desirable wood we have, the houses built of it being the most substantial. These houses are covered with burned tiles, and are more securely and closely built than the bamboo houses. All houses are built on posts, several feet from the ground, and the teak houses have verandas, while the bamboo houses have open courts. The king has, however, built a new palace, and as it is a distant imitation of foreign houses, which he has seen in Bangkok, it is in great advance of all others in Chieng Mai.

If a stranger should enter the eastern gate in the morning, his attention would be attracted to a large concourse of women, who seem to be dressed alike, as all wear skirts with horizontal stripes, and have their shining black hair combed straight back, and looped into a beautiful knot, which needs no pin to secure it.

In this market very few men are to be seen, and they dress as do the Siamese men.

Each market woman carries everything in two large, neat baskets, which are suspended from each end of a long, flat, flexible bamboo stick which lies on her shoulder. Some of these women are seated on mats, with market baskets at their sides; while others are hurrying hither and thither.

On the right side of the street is a woman in whose baskets are vegetables, for which she wishes salt in exchange; in using salt for smaller change, the weight of the article is given in salt. On the other side of the street is a woman with rice to sell, but she prefers silver. By her side is another woman with bouquets of flowers, for which she finds a ready sale; the purchasers carefully wrap them in banana leaves, and after sprinkling a little water over them, deposit them in a cool place until evening. Late in the afternoon, the owner, if a lady, will appear with the flowers tastefully arranged in her hair, while a gentleman would wear them in a hole in the lobe of his ear.

Unless the market women have been successful in their business, they do not leave the market until the increasing heat of the sun reminds them that it is time to retrace their steps homeward.

Should you wish to accompany one of these women home she would make you heartily welcome. On reaching the house you would first ascend several steps to the front veranda, which is usually, but not always, covered. From this veranda you would enter the front room, or open court, where the daughter of the house spreads a clean mat on the floor for you, and gives you a large three-cornered pillow, on which you may rest one of your elbows.

As a mark of hospitality, a tray or box of betel nut and *ceri* leaf will be set before you, and the invitation given to "help yourself." Though you decline, you will be interested in watching those who may be seated beside you, preparing their quid. The *ceri*, or betel leaf, is taken first, and its tip overlaid with a minute quantity of slaked lime; then a pinch of finely-cut tobacco, a piece of cutch the size of a pea, and the fourth of a dried *areca* nut, are wrapped in the *ceri* leaf, completing the mixture, which is chewed with evident enjoyment.

To foreigners this is a very offensive custom, but so universal is it among both old and young that a box of these ingredients is carried with them in a bag suspended from the shoulders.

Should a member of the family be sick, you might be invited, *nominally*, to see her, but you may be assured that you would have more occasion to use your ears than your eyes, for the only window in the room is a round hole about three-fourths of an inch in diameter, and several feet from the floor. The mattress is placed on the floor, and surrounded by thick mosquito netting, through which you would think it scarcely possible to breathe. In the kitchen the stove consists of a wooden frame, about four feet square and six inches high, filled with earth or sand. On this are placed three stones or bricks as rests for the pots, and between them the fire is kindled. As there is neither pipe nor chimney, the smoke is suffered to make its escape through openings, as best it may; and if it is a bamboo house, there is little difficulty. In the dry season, cooking is often done in the yard.

Setting the table is not a laborious process. The table is round, about a foot and a half in diameter and six inches high. When meal time arrives, the table is taken down from its shelf and placed on the floor and by it, the tall slender basket of steamed glutinous rice. On the table is a bowl of curry, hot with pepper and other spices, a dish of pickled fish, and some vegetables and fruit.

Every member of the family dips his rice into the common bowl of curry; but if any is very fastidious, he may have a dish of his own; only when he has finished his meal, in order to avoid being considered extremely lazy, he must wash his own dish.

(*To be continued.*)

THE MISSIONARY PHYSICIAN.—Miss Howard, the American medical missionary, has again been summoned from Peking to Tientsin to attend the wife of Li, the eminent Chinese statesman, whose life she saved two years ago.

VICTIMS OF SUPERSTITION.

REV. JONATHAN WILSON.

I SUPPOSE there is in Loong (or Uncle) Doong very little resemblance to a certain New Testament worthy, but every time I visit his house I think of Paul's "Gaius mine host and of the whole church." He and his wife are among the most sociable and hospitable of our Christian families. Shall I pick up for you a few facts of his history since it came under my notice? Early in the summer of 1880 I was interrupted in my work one day by a man calling who seemed to be in a fidget of trepidation. He had a pleasant face, was tall and comely of person. I pointed him to a mat, which he occupied at once. Being asked what he had come for, he leaned forward on his elbows, with hands joined in the attitude of respect (in talking with each other those in high life always put their hands together in the way of salutation), and began his story. It was a sad one, and his face in its expression followed the story and gave it meaning. Before he left, however, I found a good hearty laugh lay within call of any pleasantry that might be given by way of comfort. His story was that a few days before he had been accused of witchcraft by the sick relative of a former burgess of the village. He said that some time ago this officer, on a visit, had taken a fancy to his house, as having posts just such as he wanted to use in putting up a building for the temple near by. The officer asked to buy the house. Ai Doong replied that he did not wish to sell. He could think of no other reason than this why he had been accused, as none of his friends had ever fallen under such a charge. I was surprised at this act of the officer, for two years before he had professed great interest in the gospel message and was a candidate for baptism. But on inquiry I learned that he had gone back, and so the accusation by a near relative of his was explained.

Ai Doong asked me to buy his house and lot and thus save them from destruction. He asked further if Dr. Cheek and I could not protect him from being driven away. We could not promise that, but only to protect him if he should come in from the country to our compound. We bought his house and fields, but we knew the authorities here could interfere to prevent him from selling. In a few days the Chieng Mai court required him, under threat of a whipping, to return the money to us. All who are accused of being spirit-mediums have, before the trial that condemns them, the privilege of selling; but this privilege is a myth, for no one in all the land would have the courage to buy property from one who had been accused. After sentence is passed the family is driven away, the house, if a common one, burned to the

ground, and all the trees of the garden cut down. If the house is a good one, such as Ai Dooong owns, it is taken down and the timbers laid away for future use. An exorcist may after a time be called to free these timbers from all taint of the spirit's malign touch; in other words he charms the posts and framework and walls into fit material to be erected elsewhere. Had the case against Dooong gone to its full issue, his house would have thus been taken down and laid away from danger of fire; the old burgess after a time would have secured the offices of some priest exorcist, and after his palaver over the timbers, he could have taken them for the purpose he had in view.

We had gone to the first chief to speak about the poor man's case; as he was one of the chief's watchmen and a trusted servant, we thought that ruler would favor our request, but the reply we met was short and to the point: "If the man is accused of witchcraft why should I interfere? His being a trusty servant does not set aside the law; let that take its course." But we had no notion to let the law drive the man and his family into the wilderness to die. Still we ordered one thing and God another. We directed Ai Dooong to build a hut out in the jungle, a mile or so from the village, and then to remove his family thither. He built the hut, but by the time it was finished the excitement had subsided. His wife is a very corpulent woman, and was so lame when moving time came that she was loth to leave her comfortable home, so she lingered day after day. We were looking for a new order from the court for the removal of the accused family, and were rather blaming Ai Dooong and his wife for not quietly retiring. But God overruled this delay for good; no demand for the removal was ever made.

To be ready, however, for any emergency, Ai Dooong fenced in a large space around his bamboo hut and removed his cattle there for pasturage. The event that promised disaster only turned out to the enlargement of his domains. He is beginning to reap a profit from his garden in the jungle. The door of deliverance that had been opened to him wrought upon his heart. He began a regular attendance upon divine services, and soon learned to read. On the 5th day of September, 1880, he made application for baptism and was received into the church. During the late displeasure of the chief that fell upon us on account of the part Dr. Cheek was called by duty to take in the late murder case, the Chieng Mai court issued an edict of banishment against Ai Dooong and another of our proteges gathered from the witches. They were ordered to go to the new province of Chieng Soon, because they were spirit people. But a little dogged perseverance showed the court that we did not mean to yield the point, and they yielded or at least dropped the question for the time being.

Permit me to give one more incident in the way of this accusation for witchcraft. The victim was a woman whose father was an officer in their village. Her husband had long been suffering from fever, which had made him unable to support his family. Her parents had become impatient, and sent and took their daughter and her two little girls home, thus divorcing the husband. Shortly after being taken home by her parents a babe was born to her. Four or five days afterwards some sick person accused her of bewitching him. This brought terror to the officer's home. I have seen him several times; he has a kind-looking and pleasant face. But parental affection quailed before the fear of becoming involved in his daughter's fate. The very next day she and her baby (the two little daughters following) were carried and put down in her former home with her divorced husband who was suffering with fever. She was ill; there was scarcely anything to eat; the little girl also took fever. One would think that the most savage devilry would have pitied that sick and forsaken household, even though the Bible says that "the tender mercies of the wicked are cruel." But no tenderness, no mercy even, came to those five helpless ones, except such as was shown by Loong Doong. He and his wife had escaped from a like fate, and now he could pity them and carry them food.

Some nine days after this wife and mother had been borne back in weakness to the home she had consented to leave (for marriage ties are easily broken in Laos land), her father, who, as an officer, was bound to act in the case, sent a message to the sick family that they must flee their home and the village. But natural affection showed itself in a faint way. A sister and other friends came to carry the baby and support the tottering steps of the mother, leading them and the little girls to the house of Ai Doong. The husband followed as best he could, and Loong Doong took them in, though he knew he could not protect them. The next morning he came all those fourteen miles to plead for them as he had before pleaded for himself. Dr. and Mrs. Cheek accepted the plea and directed him to return and secure an elephant to bring the woman and her children into the city. He went and searched for an elephant, but could not secure one. So he and the sick ones concluded to make the journey on foot by easy stages. They reached Dr. Cheek's the morning of the third day after starting. But they brought the little babe only to bury it away from their sight. It had died in its mother's arms the night before they arrived. The parents and the two little girls remained, but weeks passed before they were quite well. These banished ones not only found shelter in the tender sympathy and care of Dr. and Mrs. Cheek, but they have found the better shelter of the Cross. They were baptized, parents and children, on Sabbath, the 22d of January.

FRAGMENTS.

THE Chinese fail to appreciate much of the bold imagery of the Psalms and prophecies ; but the similarity of their customs makes very real to them the characters and incidents in the Bible narratives. No child in a Christian land can appreciate so keenly the irony in Elijah's words to the priests of Baal (1 Kings xviii. 17) as do these Chinese children who have just learned that "the gods of the heathen are idols." Nor can any one so highly appreciate the courage of Elijah before Ahab, and sympathize with his fear of Jezebel, as those people who live under a despotic government vested often in rulers of like spirit and morals to Ahab's

An inquirer repeated to me the history of Job, which she had just heard for the first time. Evidently Job was to her mind a venerable Chinaman, with his long gown, thin white beard and black satin cap. With this coloring she went through the narrative of his wealth and happiness, and then his misfortunes, one by one, "until his old woman had to take a basket on her arm and a cane in her hand" (to keep the dogs off) "and go out begging."

A friend and I were much interested in a picture of Daniel in the den of lions, which ornamented one room in the house of a native Christian. The den was a deep pit with stone steps leading down into it. In the midst stood Daniel, a dignified Chinese gentleman, dressed in long red gown and blue coat, and wearing a black satin skull-cap with a blue tassel. He stands calmly viewing six couchant lions which are grouped around with their savage faces and cruel eyes fixed upon him. Darius stands at the head of the stairway dressed in the robes of a Chinese official of high rank. Two attendants are holding his official umbrella and fan.

One dear old lady was for many years a devout Buddhist. The style of her prayers is very peculiar. She begins each petition, "I pray the heavenly Father, I pray the Saviour, I pray the Holy Spirit," and at the close of each petition she thanks each person for His "abounding goodness." She prays for her friends by families, mentioning each name, and closing her prayers for each family with a thanksgiving. She does not forget her friends even after years of absence, and when she cannot hope to see them again. After Mrs. Capp's death the old lady came to me saying, "I don't know how to pray and leave out Mrs. Capp's name. I have prayed for her every day for fifteen years, and it seems as if I can't leave out her name." I said, "You need not leave out her name. You know nothing rested so much on Mrs. Capp's heart as her school. When you come to her name in your prayer, pray for her school. Pray that all those girls may be earnest, useful Christian women as she was." The old lady was quite comforted by this suggestion. —*Mrs. C. W. Mateer, Tungchow, in Woman's Work in China.*

MISSIONARY LADIES IN SIAM AND LAOS.

REPRESENTING THE W. F. M. S.

Mrs. C. S. McClelland, Petchaburi.		Mrs. Daniel McGilvary, Chieng Mai.
Mrs. E. A. Sturge,		* Mrs. James W. Van Dyke.
“		Mrs. J. P. Hearst.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

* Mrs. Jonathan Wilson, Chieng Mai.		Miss Sarah C. Wirt, Chieng Mai.
Miss Antoinette Warner,		Miss Mary E. Hartwell, Bangkok.
Miss Florence Wishard,		Miss Laura A. Olmstead,
“		“

* In this country.

*Words from our Missionaries.**SIAM AND LAOS.*

Miss Edna Cole, Chieng Mai. — The boat that carries this mail is taking letters to the king at Bangkok, to tell of the death, on November 15, of Chow Hawma, or second king as we call him. He has been ill of consumption a long time, but none of us thought death so near. He has always been our bitter enemy, and has tried in every way to prevent the people from coming to us. After the first king went to Bangkok, he had letters written and sent throughout the country, forbidding the people to come to us for any purpose whatsoever, and that if any more joined the church they would be severely punished. All the governors were told to require the Christians to obey all the laws of the land. This we all felt was only opening the doors to all kinds of oppression for the poor people. We comforted them as best we could by telling them how others had rejoiced to suffer for Christ's sake; and all wished to stand firm, but they were very anxious.

Just a few days before his death, another and stronger letter was sent to all the villages, but we were unable to learn just what it said, or to get a copy of it, as we did of the first. Now, however, we have nothing to fear; for no one in the country has the power to follow his commands, and we will doubtless be left alone to do our work until the return of the chief and princes, and whether we are again troubled will depend much upon who is made second chief. But we can trust and not be afraid, for our Father is the first and only King of this land, that is to be given to Jesus for his possession. Our work is just as interesting as it has ever been, and these letters have kept none away from us, and we know they will not. But oh, pray for us, for an outpouring of the Holy Spirit upon us, that we may work with more faith and zeal for the coming of our Lord!

Miss S. C. Wirt, Bangkok.—We have had sweet spiritual blessings all along the way and during our sojourn here. Oh, it pays to be a foreign missionary if only for the great blessing to one's own soul! no one can have the promise "of the life that now is as well as that which is to come" except those who, like Caleb, "wholly follow" the Lord's commands. I was deeply impressed months ago by the stress Mrs. R—— laid upon missionaries living holy lives. I do want my life to be one of perfect submission to my Saviour's divine will, that His love may so fill my heart that these benighted ones may feel it wherever I go. Please remember me in this desire.

CHINA.

Miss Jennie Anderson, Wei Hien.—Two months and more have passed away since I have looked upon a white face or spoken in my mother tongue, and worst of all I've had no word from my dear old home across the seas in all that time. My tour this autumn was encouraging, and fills me with thanksgiving as well as with fears and prayers, for it involves great responsibilities. I will tell you about one family of the old patriarchal type of over thirty members. I made my first visit there last spring, and was well received, though the women seemed very timid. The old patriarch himself, over eighty years of age, and baptized, said, "Oh, but the women; they can't learn;" and he looked so full of pity for my innocence in thinking they could. I charged two of the boys with the business of teaching the women the Ten Commandments and one or two hymns.

They sent a request to me to visit them again this autumn, and my reception was very hearty. The three sisters-in-law, elderly women, the mothers of the three branches of this one family, knew the Commandments, and seemed to remember very well what I had taught them before, and all the young women were full of enthusiasm about learning. Two of them I feel quite sure have taken in the spirit of the gospel and are trusting in Jesus and trying to live his commands. With some of the others I think as yet it is only an enthusiasm about learning; but that is good in itself, and may lead to great things. In the afternoons outside women always came in to see me and to talk. Among these was one of whom I entertain a feeble hope that she may become a Christian. She said, "Now you say that burning incense to the gods in the temples is of no use—that it cannot take away our sins. I am the leader of a number of women who go regularly to worship. If I do not go they will not go. What shall I do?" I entreated her, and the women of the family added their plea to mine, that she be still their leader, but that she teach them the worship of the

living and true God. She came every day while I stayed, but would not sit down and join the women who were learning.

The old man who said last spring that it was of no use, they could not learn, always smiled complacently when he entered the room, and charged them all to heed what I taught them; that it was for their good.

INDIA.

Mrs. M. M. Goheen, Kolhapoor, January 23.—Our little benevolent society is this year a church-aid society. We want to get enough money to buy good lamps for our chapel, which is being renovated. The girls are knitting scarfs, the boys are making rugs, and we have some *marathi* texts on perforated card-board to fill in, and after awhile we shall have an auction or a bazaar. If we succeed in raising five dollars, enough to buy the lamps, we shall think our work a success.

PERSIA.

Mrs. Potter, Teheran.—The work is more than usually pleasant to me this year. I enjoy having a daily Bible class in the school, which I have not had before. The few who attend my prayer-meetings are regular in coming and are those who need the help of such gatherings. I wish I had known more of the workings of the different societies and had a personal acquaintance with some of their officers before leaving America. I feel sure that one of the results would have been to enable me to write more interesting letters than, as a stranger, I can possibly do.

Miss Cora Bartlett, Teheran.—For three months I have been in my new home. I have found friends, comfort, and plenty of work; or, rather, my time is fully occupied. I am teaching several little English classes and trying to help diminish the piles of sewing. I often groan because I feel so unfit for the work. I find the language, the Armenian, fully as difficult as I expected, and do not hope to talk for a long time. I like to think that many at home are praying for me, for I do so want to be used.

NORTH AMERICAN INDIANS.

Miss Jennie B. Dickson, Poplar Creek, Montana Territory.—We commenced school with three children, and although the agent promised extra rations to those who would attend regularly, there seemed to be very little inclination on the part of the children to come, or of the parents to send them. As the days grew cooler, little strange, wild faces would peep in at the windows, and when we opened the door to invite them in they would run like frightened deer; at length a few ventured in, and it was not long till they seemed to vie with each other in bringing in their rela-

tions, till now we have just as many as we can well manage with our straitened accommodations. They come on Sunday, when I teach them catechism and singing until it is time for service. On Friday, January 18, the thermometer was fifty-five below zero; still there were fifty children at school. Our school-house is a low log building. We very much need some school furniture; we have only a few rough benches. I never had more love for the work, nor a fuller realization of God's presence with us. . . . I can tell you we have fully appreciated our chimneys! House-keeping means more in this wild country than in some other places. We have no water until we melt the ice; it is difficult to keep everything from freezing; our fires go out while we are at school; we do really begrudge the time and effort needed to attend to our house, but it must be done for example's sake and for comfort.

Mrs. Trippe, Versailles, N. Y.—It may be of interest to you to hear that we are having a great blessing from God among the Senecas. Many backsliding Christians have returned and many hard hearts have turned to God. We trust for a continual revival.

THE removal of the second king of Laos by death is the second time the Laos church has been delivered by the sudden death of a fierce persecutor, who was taken away while his hand was uplifted to destroy the church. In 1869 the old king was taken away soon after the murder of the martyrs, just as the missionaries were preparing to flee for their lives.

H. P.

THE GIFT OF HEALING.

“I THOUGHT you would only need to lay your hand upon me and I should be made whole!”

Dear old lady! She had suffered many things of ignorant native physicians, had borne acute pain for weary months, had become a loathing to herself and all her friends, and as a last resort determined to take a long and hazardous journey, that she might throw herself at the feet of the foreign physician (whose fame had spread even to her distant village) and be healed by a touch.

Afflicted with a cancerous tumor of many months' growth, there was nothing for it but the knife, and it was when this fact was made known to her that she disclosed the secret faith of her heart, with a face filled with wonder not unmingled with dismay. As soon as she comprehended the nature of the operation, she showed her firm faith in the doctor's skill by cheerfully setting about the necessary work of preparation. There is no need to dwell upon details,

or to follow our patient through the daily routine of healing after her relief from the great physical burden.

She was attended by a faithful nephew, who seemed to minister very gladly to all her wants, and rejoice in the prospect of her recovery.

One day our doctor came to the ward with a new and gleaming pair of grafting scissors (I hope that is the popular name for the instrument), and suggested that the patient was sadly in want of a few square inches of epidermis, and called for voluntary contributions from the well and healthy. The nephew submitted (rather ruefully) to the doctor's graceful snipping of delicate bits from his precious skin, and in his own estimation accumulated merit enough to carry him prosperously through a decade of his humble life. Then the doctor proposed to add a small portion of her own fair cuticle, which proposition called forth loud and earnest exclamations from the old lady.

"What! she, a foreigner and a stranger, give her flesh to a poor unknown widow?" "A child might make such a sacrifice for a dear parent, but—ah, you are not in earnest, you cannot be!"

To show her sincerity the doctor dexterously performed the operation, and there, mosaiced on the olive surface, was the pure white skin, which went further to confirm the patient's belief in the reality of "the love we live by" than hours of verbal exposition could have done.

Then began her wonder,—would the white patch always remain white, so that she would *always* be certain of its place and be able to point to it as a proof of the unselfishness of her benefactress?

Then she learned that there was a whiteness and purity that could come upon her heart, which could not fail to be seen by her friends and neighbors, and would impel her to do many such unselfish acts for the salvation of their bodies and souls. Let us hope the light shone deep down into her heart. A few days since she left the hospital with a beaming face, and warmest expressions of gratitude to new-found friends, and assurances of enduring remembrance for them. "I know now it is the love of Jesus; I will tell all whom I know and meet of the love of Jesus, and get them to read of all the wonderful works of love He did upon the earth." This was her farewell. Was she not healed by a touch?—*Mrs. C. A. Stanley, in Woman's Work in China.*

THERE is only about one in a thousand of all the women and girls in Bengal who are under instruction in any shape.—*The Christian Monthly.*

THE TWILIGHT HOUR IN TRIPOLI.

MISS FANNIE CUNDALL.

AS one who has felt the benediction that follows earnest prayer, I thank you for your faithful remembrance of me in the Sabbath twilight meetings, and am happy in believing that "through your prayer" I have been upheld, strengthened and encouraged during these weeks and months that I have been laid aside.

These months of ill health have been very trying, as I have seen so much to do and have been utterly unable to take up my share. The thought of final relinquishment of the work has been perplexing and troublesome, but I have at last come to see that a change, at least, is necessary. "Life is to do the will of God," and if it is God's will that I give up this blessed work in this "land of the Book," then I say, "as God wills," and wait, trusting that He will make the way plain before me. He hath tenderly led me and faithfully cared for me in the past, and I know that He will "order all my doings for the best."

Like little Khushfee, one of the Mahardee girls, I am trying to learn my lesson in this school of life without tears, but sometimes they come in spite of me. Khushfee, however, is more brave. When she came from Mahardee she said, "I am not going to the school to cry, but to learn;" and when she had been here a few days, she saw one of the little girls quite bathed in tears, and going to her she said, "Oh, gentle one, don't weep, we must not weep. We did not come to shed tears, but to learn, and if we weep we cannot learn."

You know that thirteen little girls compose our family of boarders, and I think you are familiar with some of their names. Now it has been their custom to sing hymns Sunday evening before going to bed, but this year I have not been able always to play for them. This last Sabbath, much to my joy, I was quite well and took tea with them. Devotions were scarcely over before Khushfee, Ejiya, Salemee and Rûda came to me eagerly asking if there was to be singing. When I said "yes" they were quite loud in their expressions of glee, and Yumna went out into the court, telling each one she saw, "Come up stairs, Miss Cundall is going to play for us to sing."

I wish you could have seen them when they were finally gathered around the piano. Khushfee, with her rosy cheeks and laughing eyes, stood at my right hand, and Nejime at my left, the others in careless group not far apart, and then we sang Arabic hymns to tunes to which you sing "Come, Thou Almighty King;" "Saviour, like a shepherd lead us;" and "What a friend we have in Jesus," and many others, closing with

a sweet evening hymn very much like Mary Lundi Duncan's "Jesus, tender shepherd, hear me," and then I invited them to my room, to get nice and warm before going to sleep. I am fortunate in having an open fireplace to my stove, and when we entered, the bright light was cheery enough to have called forth praise from one of you, accustomed to firelight all your lives, and it made the little Mahardee girls just laugh with joy. They sat down on the rug in front of it, and one after another of the girls dropped down beside them, one or two by me on my divan, others by Mualima Helaine in the easy-chair, and then we told some of the good old Bible stories. The older girls are quite familiar with Bible history, but some of their new sisters have not yet heard all of the stories, as they commence with the gospel story first. So Farida told one (in Kings) for some one of them to guess its hero, and Salemee eagerly told us, when she had finished, that David was "the lad so ruddy and fair to look upon, the king so great and good." After we had talked of Moses and Samuel, Naaman and some of the prophets, I told them I had a thought about something mentioned in Revelation, and they might ask questions till they found out what it was. After a round of questions, Wansa guessed that it was the "tree of life which is in the midst of the paradise of God;" and then we had such a precious talk about heaven, and the things which God hath prepared for them that love him; and separated for the night with the thought that if called to leave the friends here, if we love Jesus we shall meet them in heaven before his throne, to go no more out forever. One dear little face was lifted to mine before the good-night kiss was given, and a trembling voice said, "Will we see each other there, and can we come and sit around you as we do here?" "I hope so," was the answer, as I bent to kiss her; "and, dear child, if I go first to see the King in His beauty, I shall be watching and waiting for each one of you, and together we shall sit at Jesus' feet and learn of Him." The door then closed with a loving good-night ringing in my ears, and I sat down in my cozy corner again, with the thought,

"How should we reach God's upper light,
If life's long day had no good-night?"

A VALUABLE BOOK.

IN the dearth of reliable literature on the interesting country of Siam, the following notice presents a rare opportunity:

"Siam, its Manners and Customs," by Rev. N. A. McDonald, missionary to Siam, is nearly out of print. The remaining dozen copies can be obtained by mail at the reasonable price of \$1 06, including postage, by addressing Rev. S. R. House, Waterford, N. Y."

SIDE LIGHTS.

THE Attock bridge, across the Indus, in the Punjaub, is nearly completed, and trains are likely to run over it by May 1. This will give an unbroken line of railway from Calcutta to Peshawur, a distance of 1600 miles

ANOTHER successful journey has been made across central Africa. Lieutenant Wiseman and Dr. Pogge started from St. Paul de Loando, in January, 1881, and by a circuitous route to the north visited a region between Kassai and the upper Congo. Wiseman has arrived in Zanzibar.

THE Protestants of Spain, in their deep poverty, support an evangelist among the Basutos of south Africa.

RAVOAINAHITRINIARIVO and Ramanivaha are two Malagassy chiefs who have just arrived in this country, accompanied by Rev. Mr. Pickersgill, an English missionary, and a large suite. They are empowered to enter into a commercial treaty with our government, and wish, by the aid of other nations, to put a stop to the alleged attempts of France to annex north Madagascar. War between these two powers seems to be imminent.

THE Viceroy of Nankin has issued a proclamation to the effect that missionaries may purchase lands and build houses in that city. This marks advance in Chinese public sentiment in the direction of religious toleration.

HEATHEN converts gathered into Moravian churches abroad now number 74,506 souls, nearly three times the number of members of home churches in Germany, England and America.

A CHRISTIAN Chinese, educated in America and compelled to return to his own land, has married a Christian girl in Miss Noyes' boarding-school, in Canton, China.

AT the annual meeting of the Marathi Mission, of the American Board of Commissioners for Foreign Missions, in India, it was reported that not a cent had been paid out of the mission treasury last year toward the support of any of their native pastors.

THE rapid increase of infidelity among the Armenians of Turkey is alarming. The seaports of western Turkey are filled with Armenian youth who are too well informed to believe in a God. Nihilism is spreading in eastern Turkey.

A LEARNED Hindu widow of twenty-five has been giving a course of lectures on the education of women, to her Hindu and Parsee sisters in Bombay, India. The discussion which followed showed how deeply their hitherto fettered minds had been stirred.

YUNG WING, the new mayor of Shanghai, is a Christian, and has an American wife. He is a graduate of Yale College, and the original promoter of the scheme for educating Chinese boys in the United States.

THE UNWELCOME BABY AND ITS AGGRIEVED MOTHER.

MRS. GERALD F. DALE, ZAHLEH, SYRIA.

ONE of my recent rides was to Firzool, where we have a boys' school. Arrived at the teacher's house, we found it had a new little inmate only three or four hours old, but the little girl was not very welcome, and I would have almost preferred outspoken disapprobation to the teacher's disconsolate "The Lord's will be done." The house had but one room, and in it were women and children; men coming in afterward. It would have exasperated the Christian women over the sea to hear the remarks of the women, as one by one they dropped in to condole with the mother. They invariably said, "May the Lord preserve your husband and bless your only son." I suggested to one that she might at least add "And peace to the life of the little girl," but they all laughed and seemed to think it a good joke. Meantime the baby, a mummy-like object in its swaddling-bands, was crying hard at intervals. In answer to my inquiries the women said, "Oh, it must be the salt; it is always very irritating to the soft skin of babies, and often blisters them." They literally cover the body with salt for three days, then with a kind of powdered herb for eight or ten days more, after which the skin is supposed to be hardened and toughened. Notwithstanding they approve of our simple method of a daily bath of soap and water for the babies, they rarely put it in practice.

I then visited the school, and could not but contrast the room with an airy, attractive school-room in America. The roof was low; the floor of dried mud; the air admitted only through the one door; one corner of the room filled with the fuel the children contribute for the little Scotch stove. Two boys from this village are in the preparatory department of the Beirut College, and one intends studying for the ministry.

HARRY MOORE'S CHOICE, BY JULIA A. MATTHEWS, with Other Missionary Stories. Order from Mr. John A. Black, 1334 Chestnut St., Philadelphia.

Miss Matthews' name is deeply engraven upon the minds and hearts of a multitude of boys and girls upon both sides of the sea. Her characteristic sprightliness is found in "Harry Moore's Choice," to which is added the tender charm of its being the last effort of her life.

"The Story of Mohammed," from another pen, is remarkably well told. "The finest concise account of Mohammed ever written," is the criticism of an American minister. These, with other attractive stories on missions, render the book a valuable one for the home, Sabbath-school or public library. Price, \$1.25.

*PAPER READ AT DECENNIAL CONFERENCE
IN CALCUTTA.*

MISS THOBURN, M. E. CHURCH, LUCKNOW.

WOMAN'S work in India, which began with ragged schools and orphanages, now includes zenana teaching, medical missions, boarding-schools, normal schools, Sunday-schools, high schools, homes for the homeless, and every department of Christian work found in any land.

Ten years ago we were feeling our way through the long perplexity of gaining access to the zenanas. To-day the question is, Where are the number and character of workers for the work to which the way is open? Thus much premised, I shall confine myself to the subject of evangelism in the zenanas. It is not always possible to give religious instruction systematically. A zenana teacher said, "My system was to begin to teach at the beginning of the Bible, but often a little girl was married before she got through Genesis." But woman's evangelistic work is not confined to the zenanas. The minds of the largest class of women, the working women, are narrow beyond the power of our imagination to conceive, but they are human, and as they have gone about their lowly tasks there has come to every one of them human sorrow, with its awakenings and questionings, and they have thoughts of life and death, of sin and responsibility, of destiny and of God. One woman of this class who came a long way to be taught, and who has since taught others, told me that she was first awakened by the single word "salvation," which caught her ear as she passed a preaching stand in the bazaar.

A good impression can be made in a town by what might be called a field day; all the workers going out in a procession, and separating into the lanes and alleys, speak to the women they meet, and sing and talk to groups that will gather to hear. Soon the news is carried into the houses, and invitations to enter come from one after another until a whole neighborhood is visited.

Mission schools for non-Christian girls are elementary, but in those for the education of native Christian girls we have gone further. Ten years ago missionaries who were preparing boys for the university insisted that their sisters would be spoiled if taught English, and less than five years ago I myself turned a blackboard to the wall to hide a geometrical diagram, when visitors were announced who would be grieved, if not shocked, at what they considered wholly out of place in a girls' school. The native Christians are as anxious as any class of people in the world to have their daughters educated; yet they have still lessons to learn about the evils of child marriage. Some of the most promising girls in

the boarding-school at Lucknow have been dwarfed in mental development and thwarted for life by being taken out of school at fourteen and married, just when they were becoming responsive to the ambitions and purposes their teachers had tried to impart. Every girl who takes a degree or even enters a university raises the standard, and proves the possibility of female education to the unbelieving opposers of India. But mental development is not the only work in the girls' boarding-schools. There, more than in any other place, are being shaped the home life and the social life, and through them the whole character of Christian India. Another phase of our work is of the greatest importance, viz., the inspiring of our pupils with missionary zeal, and giving them lessons in practical Christianity. We refuse almost daily invitations to enter new houses because our numbers are insufficient. These girls must be trained for their work. We need missionary English schools in which the vernacular is well taught, to raise up a generation of Anglo-Indian women who will live as our mothers lived in Europe and America, when they inspired us with the missionary spirit.

PRONUNCIATION OF WORDS

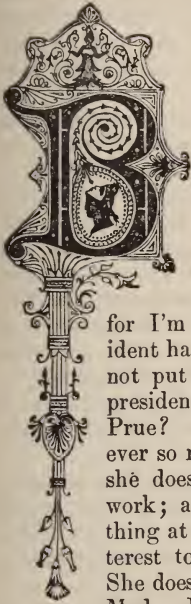
COMMONLY FOUND IN LETTERS FROM MEXICO.

Key of the marked letters: *ā* as in fate; *ă* as in fat; *ä* as in father; *a* as in era; *ē* as in me; *ĕ* as in met; *e* as in her; *ī* as in pin; *ō* as in note; *oo* as in soon; *ū* as in rude; *s* as in this.

Acapulco,	a-cä-pool-cō.	Patio,	päh-tē-ō.
Aguastero,	a-gooăhs-tă-rō.	Plaza,	plä-sä.
Aguacate,	ă-goo-ăh-căh-tă.	Portero,	pōr-tē'-rō.
Allende,	ăh-yén-dă.	Sala,	să-lă.
Chihuahua,	chē-wă'-wă.	Saltillo,	săl-tē'-yō.
Cadereyta,	căh-thĕy-răy-ē-tăh.	San Luis Potosi,	săn-loo-ēs'-pō-tō-sē'.
Corral,	cōr-ră'hl.	San Pedro,	săn-păy'-drō.
Divino Salvador,	dē-vē-nō săl-vă-thōr'.	Santa Maria,	săn-tă mă-rē-ă.
Durango,	doo-răng-ō.	Sierra Madre,	se-ăyr'-răh măh-thrăy
Fresnillo,	frăys-nē-yō.	Señor,	săyn-yōr'.
Hrijol,	frē-hōl.	Señora,	săyn-yō'-răh.
Guerrero,	găyr-răr'-ō.	Señorita,	săyn-yō-rē'-tăh.
Iztaccihuatl,	ēs-tăk-sē-wütł.	Tejokate,	tă-hō-căh-tă.
Jacala,	hă-că-lă.	Tortilla,	tor-tē-yăh.
Jerez,	hă-ră'z.	Vera Cruz,	vă-ră-croos.
Jungapeo,	hūn-gă-pă'-ō.	Villa de Cos,	vē-yăh-dă-cōs.
Lerdo,	lăyr'-thō.	Zacateas,	ză-că-tă'-căs.
Mesquiteal,	mes-kē-tăhl.	Zagnan,	săh-wăn.
Michoacan,	mē-chō-ăh-căhn.	Zitacuaro,	sē-tă-quă-rō.
Monterey,	mōn-tă-ră'.		

A NOBLE CONVERT.—Prince Sardan Herman Singh, heir to one of the richest provinces in northern India, has been converted to Christianity. This will require him to renounce his claims to his princely estates; but, like Moses, he esteems the reproach of Christ greater riches than the treasures of his principality.

BETH'S EXPERIENCE IN MISSIONARY MEETINGS.



ETH went out to ride the other day. Beth is my "familiar friend," you know. And I suspect that she had been making some hasty remarks, brought about, doubtless, by her task,—that of collecting for the "Society of Willing Workers," to which she belongs,—for when she came in she declared herself to be "in a frame of mind;" and when I looked up from my lounge, where a sprained ankle kept me, mildly inquiring what had happened, she dropped into a chair beside me, exclaiming, "I may as well tell you all about it, Prue,

for I'm altogether discouraged. You know our president has been away for nearly a year, and the girls will not put any one in her office, and our present vice-president is so—so—well, lazy; do you understand, Prue? She is just as nice a girl as can be—works ever so much herself, and is full of missionary zeal, but she doesn't seem to know how to set anybody else at work; and the consequence is, nobody ever says anything at the meetings or appears to know anything of interest to the society, so the girls don't care to come. She doesn't know how to manage us and keep us alive. Madge Forsyth and I were talking of it this morning.

The young ladies, almost without exception, give willingly, but they speak of the meetings as being so dull, and a good many deliberately say they will not attend. I just wish Miss Ronald would either get the girls to working or else resign!"

And there Beth stopped to take breath, adding, somewhat more slowly, "I've a great notion to stay away from the next meeting myself. What would you do, Prue, in such a state of affairs?"

Now, Miss Ronald and I were somewhat nearer of an age than she and Beth, so she often came to talk over her cares with me while I was shut in from the winter's usual activities, and I knew another story beside that which Beth had just told me; but I hardly knew how to tell it to her, especially in her present mood, so I groaned with her, saying, "'Tis too bad, Beth, dear, and of course the girls can't keep up any interest in a dead-and-alive society. I wouldn't worry over it if I were you; you can't do anything if Bess Ronald doesn't set you to work; 'twould seem officious and forward of you. Now you've collected the money I should let the matter drop, and I should advise you by all means to

stay away from the next meeting; it will probably be very dull; besides, somebody left an invitation for you to go to the matinee that afternoon. Of course you won't want to say no, for you know you said only the other day that you wished you knew as much of Shakespeare's plays as the girls of the club did, and "Julius Cæsar" is to be given at the matinee. Here's a chance for your education."

I wish you could have seen the look on Beth's face, for I generally gave her little "be-good-and-you-will-be-happy" talks, and straightened out her tangles with Bible helps; but to-night I so evidently went over to the enemy that when I stopped she broke out, with her usual impetuosity, "Prue Ripley, if I hadn't known you so long, I should think you had been a hypocrite all your life, and was just showing your real self. You *know* I gave up theatre-going last May, and my education hasn't suffered either! The idea of your urging me to go, on a missionary meeting day, too! I'm going home to think over what I've said this day, and give myself the scolding you are too patient to give." "Well, Beth," I answered, "if you go to the meeting, come and tell me about it afterward, please;" and as she kissed me good-night I added, "'Lend a hand,' dearie."

Now, as it happened, Bess Ronald had been in that morning, and, with a little sigh of discouragement, had told me this story: "It is so hard, Prue, to get any of the girls interested in our missionary society. I go to this one and that begging of them to prepare some little item of interest for our meetings, but I meet with the same excuse everywhere—they have 'no time.'" Then, with a little blaze of righteous indignation, "Prue, they spend *hours* over their music and German and painting, and all I ask is what they could prepare by taking ten minutes a day for a week; and yet these very girls are the ones who talk loudest of the dull meetings. I went to one of our least-occupied girls four weeks ago, asking her to compile a three-page article from a certain book of travels in mission lands for this coming meeting, and she deliberately declined, saying she had no time. I think that excuse is rather wearing on my nerves." Here were the two stories as they were told to me. I could only lie and wait to see if there would be a third confided, and three days afterward, in the dusk, came Beth again, but this time with a radiant face. "Prue," said she, "I'll 'fess immediately I was a horrid, unhelpful croaker. We had a lovely meeting to-day. I found a note from Miss Ronald waiting for me, when I got home the other night, asking me to look up something of missionary interest for the meeting. My first thought was, 'Oh, I can't; I'm too busy;' but your last word to me and my own remarks to you made me say, mentally, 'Here's a chance for

you to show that you are willing to be set to work.' So I went prepared with a little story of life in India which had interested me very much, and when I finished, Sue Fairleigh added an item or two which she said had come to her notice; 'only,' she said, 'I didn't suppose I should have a chance to tell you about them, for, I'm ashamed to say, I was afraid to speak first, but Beth gave me courage.' Think of that, Prue! And then one of the other girls declared that she was ashamed of her ignorance in missionary matters, and that she intended to mend her education in that regard; and before we knew it, we were all talking about our missionary and her station as if they were only a few miles off. Everybody said it was such an interesting meeting. And last of all, Miss Ronald thanked us for our help—said we had been so kind. Why, Prue, I felt so mean and selfish when she said that, for here I had been complaining of her, and all the time it was our fault, because we wouldn't respond to her requests. I see it all now; we must have discouraged her dreadfully. I'm ashamed of myself that I have not taken hold to help before."

I need hardly tell you that Beth had found out the secret of an interesting meeting—carrying interest with her; for where one lends hand and heart to a work it can never be dull. Dear girls, for whom I write Beth's experience, is it not possible that the president of your society needs your help? In your bands and circles, all over the land, lend her whom you have chosen to lead you, a willing hand.—*Kathleen, in Life and Light.*

DOWN BY THE WATER'S EDGE.

I AM just as close to the edge of America as I can well get, and I turn my eyes over there and see—only the horizon. The great ocean is rolling in, never quiet, and is between me and my heart's interest. Look over there. You see nothing but sea and sky; and yet over there, far beyond, I see the women in one land dressing with strange, bright flowers, and going to worship such images that one wonders how a human being, made in the image of his Maker, could reverence such creations. And I see the "land of children," with the happy "doll day;" but the children must all do reverence to other hideous gods. And I see the little girl-baby in another land, being silently strangled "because she is a girl and has no soul." All over there, and I am here. What can these two feeble hands do, and this poor tongue that has not learned how to tell the "old, old story," to others so that they *must* hear it? This mind that must feel its inferiority! What can I do? Oh, girls, I cry to you, "Help me!" I think of you, the hundreds and

thousands of young girls like myself. Some thinking of their "coming out," some of their studies, some of their friends, and the new life they may be just entering on, like that dear, bright girl I know, who is soon to enter the church in her white robes, and then cross the threshold of her husband's home. I see you all as you come and go, with such varied interests. I must speak to you, for a voice has said to me, "You may not go their way again, and a few months hence you may be far away." If I am to leave all this behind me I want to know that at least one has been helped to think of the people over there, those "that sit in darkness," though their land is so bright with flowers and sunshine.

We each have our own separate work. Yours is not mine, nor mine yours, but each will have to give an account of what she has done and of what she ought to have done. Maybe you can sing: Well, the church service is the better for real, heartfelt singing, and you may help the interest of your band or mission work by some touching hymn. Maybe you can do bright fancy work. You can earn money for the cause by it. If you draw or paint you can help in that way. If you can only use your hands for the needful household drudgery, it will not be drudgery if you do it because you love Him, and you may do it the better and more quickly because "the dear Lord knows." And then you may have a few minutes to spare to find out more about those far lands, for the more you know, the more you will want to know and to help them.

Remember, whatever you can do you must do. You are not put into this world just to be and to live. You are all the time affecting others. Is there not one person with whom you talk freely? Between that person and yourself is a continual current of the animal magnetism that moves us and radiates from each of us. How are you going to use it? Can you not influence that one to take a new interest in missions?

We are bound to do all we can. There is no escape. Every talent (*i. e.*, *what you like to do*) must be used. I think the parable of the talents may be literally translated gifts. Begin to-day. Don't say "to-morrow I will," but "now." If you have a long day's work before you, pray that the Lord will let you do at least one thing—save one soul for Him.

And pray for this work, that it may broaden till all the world may know the depth of the riches of His mercy; that those who now scoff, and talk of the missionaries who cast discredit on the cause, and of those at home whose example is so unlike that of the Saviour they profess to follow, may be compelled to acknowledge the need and the beauty of the work.

V. F. P.

At Home.

A STRAY MISSIONARY PAMPHLET AND ITS WONDERFUL MISSION.

IN a recent notice of the life of the remarkable missionary, Dr. Schauffler, occurs this sentence, "A stray missionary pamphlet set his soul on fire to tell the heathen of Christ." One wonders what was the name of this highly-honored pamphlet. Who wrote the stirring words that fired the heart of this young man, and produced results so wonderful and far-reaching? But probably the contents of that unknown publication were not in themselves remarkable. It may have been a simple statement of facts in regard to the condition of the heathen, or the responsibility of Christians, that was used by the Holy Spirit to direct this prayerful and willing servant to the work set apart for him. And what a remarkable work it was! The fervor and sanctity of his labors in the Turkish empire and in southeastern Europe will forever endear his memory to the Christian church. It is said that in the latter region "whole villages of people followed him as he went from place to place. They would camp out in multitudes under the open sky, that they might continue to hear the gospel which fell with so sweet an unction from his lips." The very day before his death he talked with his wife of those scenes, saying, "Wonderful times have we seen of the power of God in Russia and Hungary. Be very sure that the kingdom of God will come, and the whole earth will be filled with His glory as the waters cover the sea." Few men have possessed so remarkably the gift of tongues. He was familiar with nineteen languages, and could preach extemporaneously in six. As a translator he achieved a world-wide reputation; his greatest work in this direction being the translation of the whole Bible into Osmanlee Turkish. And all these varied and voluminous labors were the result, humanly speaking, of words penned by an unknown writer, in the pages of "a stray missionary pamphlet." What an illustration of the power of the printed page! Let those who so faithfully and conscientiously conduct our missionary magazines take courage. The Holy Spirit will use them, is using them, to fire the hearts of those who shall witness for Him to the ends of the earth. The facts gathered so laboriously, the graphic reports from the men and women who are fighting hand to hand with heathenism, the carefully-compiled statistics showing how the battle goes, the stirring appeals with which our *Foreign Missionary* and *Woman's Work for Woman* are freighted monthly, will not return void. They are thoughtfully perused in many quiet homes; in chambers where invalids are secluded from active

service; in the studies of earnest pastors; they are doing a blessed work in quickening sympathy, stimulating liberality, giving point and earnestness to prayer, and elevating and broadening Christian character.

Yet, strange to say, there are hundreds in our churches who scarcely know the names of these magazines, much less their contents; and who, by withholding needed influence and aid, must bear the responsibility of crippling their work, and of neglecting an important means for their own growth as Christians. A pastor recently gave his estimate of the character of these magazines as follows: "In giving us information respecting our work, our Board of Foreign Missions, together with the women's societies, are doing splendidly. They give me five times as much information as I can carry to monthly concert."

Then let our missionary magazines be read and circulated faithfully, conscientiously, by every one who has the cause of Christ at heart, praying that the Holy Spirit will use *every issue* to set on fire some soul to "declare His glory among the heathen."

M. E. A.

WHO ARE CALLED?

A LADY who has labored efficiently and incessantly to the full measure of her strength, if not beyond, for about twenty years, has expressed her views as follows: "I would not persuade any one, man or woman, married or single, to go to any mission field. It is too serious a matter; but I would exhort many persons to examine and see if the Lord calls them. As to single ladies, if one feels that the Lord has called her to this work in a heathen land, no human hand may shut the door; but we who are on the field are bound to tell her the needs of the field, and the call for workers; the kind of work, with all its trials and drawbacks; and warn her that her happiness must depend on her Master and her work. There is no other source from which she may hope or look for it. If a man or woman looks for other happiness, there will always be disappointment. If we can tell her these things plainly, and she still feels called to come, who may say her nay? I fear there is a tendency to make too much of the happiness part. A lady who comes from right motives will be happy in spite of her trials. What we most need is to get the Boards and the ladies to understand what work is to be done, and what trials are to be met and borne, and to get the women who are more anxious to save heathen than to make themselves happy. God will take care of the happiness of all such."

**THE CHURCH FUNDAMENTALLY A MISSION-
ARY SOCIETY AND THE INDIVIDUAL
CHRISTIAN ESSENTIALLY A MISSION-
ARY.**

THE great commission under which the Church exists and operates was given not only to the eleven, but was cast upon the bosom of the primitive Church itself. In Matt. xxviii. 16 we read, "Then the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them." The night before He suffered He said, "After I am risen I will go before you into Galilee," and though not recorded, the particular mountain was also designated. In the succeeding verses to the close of the chapter we have the brief record of that interview of Jesus with the disciples, during which He propounds the terms of the commission. That this interview was the same with that referred to in one place only, 1 Cor. xv. 6, when "He was seen of above five hundred brethren at once," is now the opinion of the ablest students of gospel history. In addition to the direct proof resulting from the critical study and comparison of the Scripture passages and facts involved, which cannot here be entered into, it may be said in confirmation that nothing can account for such a number as five hundred assembling at one spot, but the expectation of some promised manifestation of the Lord; and the promise given before His resurrection and twice repeated after it best explains this immense gathering. Further it is said (Matt. xxviii. 17), "When they saw Him, they worshipped Him: *but some doubted*"—certainly none of the eleven, after what took place at Jerusalem in that "upper chamber." But admitting the presence of the "*more than five hundred*," it is explained.

Accepting this fact, we find that our Lord laid the commission upon the entire number of His disciples there assembled, who constituted the whole Church as it then was. It was upon His Church as a body that her Lord imposed this great obligation of missionary effort. The Church is, therefore, fundamentally, by the very law of its life, in the idea of its being and in the history of its origin, a missionary society charged with this solemn responsibility, "to go into all the world, and to preach the gospel to every creature." The Church being fundamentally a missionary organization, it follows as a corollary that each member is essentially a missionary, upon whom rests in part the obligation of the great commission.

But another thought. Without entering into details, from what we know of the believing women mentioned in the Gospels—Martha, the Marys, the Samaritan woman, the Syro-Phœnician woman, the widow of Nain, the woman healed of an issue of blood, and others—it is tantamount to proof that a fair proportion of the company of

“above five hundred” were women, possibly even a majority of them. *Upon the women of the Church, then, no less than upon their brothers; has their Lord imposed the responsibility of missions.*

For generations after the apostolic age woman lived unmindful of her great trust, so far as any organized, aggressive, active effort was concerned. But there is a development of truth in the life of the Church as recorded in the Bible, and there has been a development or unfolding of Bible truth in the historical life of the Church since. Not that new truth, other than in the Bible, has been added, but old truth has been seen in new light, and more fully apprehended. So it has been here. When God in His providence, by the light and power of Christian nations, has so far penetrated the gloomy seclusion of the dark corners of the earth as to open them and render it comparatively safe for woman to go in and out among them, then, also, has He prepared the mind and heart of Christian womanhood to go forth in all her sweetness and power to the work of her divinely-imposed trust. And to her verily it may now be said, “The night is far spent, the day is at hand. Let her, therefore, cast off the works of darkness, and let her put on the armor of light” and “make full proof of her ministry.”

REV. WILLIAM T. KRUSE.

WHAT IS THE TROUBLE?

IF our religion is to us everything; if we are living so near to Christ that our minds and hearts are filled with that peace that passeth understanding; if we are looking forward to our heavenly home with certainty, knowing that not one of Christ's shall ever perish,—if such is our experience, how can we think of those who know nothing of this peace and hope, without longing to tell them of it all—without doing something to dispel the darkness about them? If our Saviour is to us so precious, and we know “there is none other name given under heaven among men whereby we must be saved,” how can we fail to be interested in the millions who have never so much as heard that precious name?

EPITAPH.

WHAT I spent I had;
 What I saved I lost;
 What I gave I have.

“WHY win we not at once what we in prayer desire?
 That we may learn great things as greatly to desire.”

SISTERS.

OH for a fiery scroll and a trumpet of thunder might,
 To startle the silken dreams of English women at ease,
 Circled with peace and joy, and dwelling where truth and light
 Are shining fair as the stars and free as the western breeze!

Oh for a clarion voice to reach and stir their nest
 With the story of sisters' woes, gathering day by day
 Over the Indian homes (sepulchres rather than rest),
 Till they rouse in the strength of the Lord, and roll the stone away!

Sisters! Scorn not the name, for ye cannot alter the fact.
 Deem ye the darker tint of the glowing South shall be
 Valid excuse above for the priest's and Levite's act
 If ye pass on the other side and say that ye did not see?

Sisters! Yea, and they lie, not by the side of the road,
 But hidden in loathsome caves, in crushed and quivering throngs;
 Down-trodden, degraded and dark, beneath the invisible load
 Of centuries, echoing groans, black with inherited wrongs.

Made like our own strange selves, with memory, mind and will;
 Made with a heart to love and a soul to live forever!

Sisters! Is there no chord vibrating in musical thrill,
 At the fall of that gentle word to issue in bright endeavor?

Sisters! Ye who have known the Elder Brother's love,
 Ye who have sat at His feet, and leant on His gracious breast,
 Whose hearts are glad with the hope of His own blest home above,
 Will ye not seek them out, and lead them to Him for rest?

Is it too great a thing? Will not one rise and go,
 Laying her joys aside, as the Master laid them down,
 Seeking His loved and lost in the veiled abodes of woe,
 Winning His Indian gems to shine in His glorious crown?
 —*Frances Ridley Havergal.*

AN URGENT REQUEST.

MANY of our auxiliaries are favored with letters in manuscript written by the missionary's own hand. As a letter is passed around among yourselves, and as it is read in your meetings, and the brightening eyes and glowing cheeks evince the interest growing out of every word, does it ever occur to you that you could contribute to the real live heart-interest of a thousand meetings, it may be, by allowing that letter to be used in our magazines?

We most earnestly request that letters, or extracts of letters, when interesting and not too personal, be sent to us, that in this way our missionaries may be brought closer to all the workers at home.

LOVING ENDEAVOR.

THE thank-offering meetings of Titusville and Downingtown were truly meetings after God's own plan, for they came "into His courts," bringing an offering and singing "a new song" (composed for the occasion), and "making melody in their hearts to the Lord." This was the ending of one more year's work, and the beautiful beginning and the grand impetus of the year to come.

WHAT ARE THE PROSPECTS?

THAT depends on how you look at them. One woman of Samaria came to the Lord and heard His word, and He said, "Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." As He saw, the woman was the first-fruits of a ripening field. Unbelief can see nothing in the future, and is appalled at the difficulties in the way. "Faith is the substance of things hoped for," and sees the "great and effectual door," though there be many adversaries. If God has any say in the matter—if His word is true, if the gospel is His power, if promise, covenant, oath, avail anything—this thing shall surely come to pass—"the earth shall be full of his glory." We have more than the first-fruits now, and the time of the full harvest is at hand.—*Leaflet of M. E. Ch. S.*

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

A JAPANESE FUNNY ARTIST. By William Elliot Griffis. *St. Nicholas*, March, 1883.

THE ANTAGONISMS BETWEEN HINDOOISM AND CHRISTIANITY. By Samuel H. Kellogg, D.D. *The Princeton Review*, March, 1883.

ENGLAND, FRANCE AND MADAGASCAR. By James Sibree, Jun. *Littell's Living Age*, February 24, 1883.

SKETCHES IN THE MALAY PENINSULA By Isabella L. Bird. *Littell's Living Age*, February 24, 1883.

REV. WILLIAM G. SCHAUFFLER D.D. Sketches of his life and work. *Bible Society Record*, February 15, 1883. *Missionary Herald*, March, 1883.

ARE THE GOSPEL FLOODS COVERING THE EARTH? By Arthur T. Pierson, D.D. *The Foreign Missionary*, March, 1883.

AMONG THE FEEJEEANS. *Harper's Weekly*, March 10, 1883.

A NIGHT IN A CHINESE CITY. *Leslie's Sunday Magazine*, April, 1883.

WOMEN'S MISSIONARY SOCIETIES. *Leslie's Sunday Magazine*, April, 1883.

THE HEIR PRESUMPTIVE TO THE IMPERIAL THRONE OF MEXICO. By John Bigelow. *Harper's Magazine*, April, 1883.

ANCIENT LABORERS AND PRINCES OF CHIMU AND NEW GRANADA. *Leslie's Popular Monthly*, April, 1883.

REV. A. B. ROBINSON.

FOREIGN MISSIONARY CATECHISM.

MANY a trial of patience, many a search through volumes new and old, many a precious hour, is spared to the student of this little sixteen-paged leaflet.

A *little leaflet*, but we would bespeak for it a place side by side with its older sister, "The Shorter Catechism," venturing the prediction that with their conscientious use in the missionary meeting, in the Sabbath-school and in the family, the years to come will find no scarcity of the true, sturdy material of which missionaries should be made. Price of Leaflet, 3 cts., or 25 cts. a dozen.

W. F. M. S. of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

SUBJECT FOR PRAYER-MEETING.

ASSEMBLY ROOM, MAY 15, 1883, 12 M.

SIAM AND LAOS.—*Text*: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.)

For the next few months the "Country for the month" will be given as the subject for prayer, with the earnest request that the auxiliaries seek out the name and the station of each missionary, and learn of the situation of the work, of the needs and of the people, and bring all these in their arms of faith and love with special pleading to the throne of grace.

WOMAN'S FOREIGN MISSIONARY MEETINGS will be held in connection with the General Assembly, at Saratoga, on Thursday, May 24, 1883, in the Methodist Episcopal church. The morning meeting will be preceded by devotional services. In the afternoon addresses will be made by foreign missionaries. A popular meeting will occupy the evening.

CHILDREN'S MEETING.

A MISSIONARY meeting is to be held for the children of Philadelphia in May. All in the vicinity are invited to attend. It is very earnestly requested that the children of all our auxiliaries and bands hold similar meetings on any convenient day during the same month. (See further notice of time and place for Philadelphia meeting in daily newspapers.)

It is requested that all remittances sent to Philadelphia, both for the missionary fund and for subscriptions to the magazines, be made payable to *Mrs. Julia M. Fishburn, Treasurer*. Please send by draft or postal order, not by local check.

WE hope to announce at our annual meeting that the pledges for our "building funds" are all fulfilled. If you have any surplus beyond the work for which your auxiliary or band is pledged, do not keep it over till next year. Send it for one of these building funds.

NEW AUXILIARIES.

Genesee Pres., East Pembroke and Tonawanda Valley Ch., N. Y.
Monmouth Pres., Plumstead Ch. and Tennent, N. J.

BANDS.

Abington, Pa., Y. L. B.	Lower Merion, Pa., Juvenile Mission Bd.
Attica, N. Y., Bd.	Philadelphia, Pa., Princeton Ch., Fullerton Bd.; Temple Ch., Temple Workers (Sabbath-school); Grace Bd., Primary School.
Catasauqua, Pa., Bridge St. Ch., Y. L. B.	Trenton, N. J., Prospect St. Ch., Prospect Mission Bd.
Columbia, Pa., Little Workers.	Van Wert, O., Helping Hands.
Downingtown, Pa., Little Agnes Bd.	
Doylestown, Pa., Willing Workers (Boys' Bd.).	
Honesdale, Pa., Boys' Valley Bd.	

NEW LIFE MEMBERS.

Alexander, Miss Emily	Laughlin, Miss A. R.
Blake, Mary Ellis	Laughlin, Miss M. H.
Blauvelt, Mrs. I. A.	McCandlish, Miss M. M.
Bell, Miss Sarah	Maxwell, Miss Carrie
Creswell, Miss Agnes H.	McCullough, Mrs. Susan
Devoe, Mrs.	Porter, Mrs. J. J.
Fonda, Mrs. H. J.	Park, Mrs. Lucy
Fulton, Miss Mattie	Price, Miss Helen S.
Gooden, Mrs. M. B.	Pugh, Miss Annie
Hallaway, Mrs. Anna J.	Sanson, Mrs. John R.
Hathaway, Mrs. Catharine S.	Stimmel, Miss Carrie
Hough, Mrs. Priscilla	Stewart, Mrs. Vance
Hanna, Mrs. Mary A.	Watson, Mrs. Harry
Hench, Mrs. George	Waugh, Mrs. William
Herriott, Miss Emma	Webster, Miss Lizzie
Jordon, Miss Linnie	Wilson, Mrs. James P.
Kanouse, Mrs. Lucretia	Woodburn, Mrs. M. G.
Latimer, Miss Laura	

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from March 1, 1883.

[PREBYTERIES IN SMALL CAPITALS.]

ATHENS.—Beverly Aux., 10 91; Carthage Aux., for Sao Paulo bld'g, 5; Marietta, 4th St. Ch. Aux., for Persia, 41 71.	BALTIMORE.—Baltimore, Aisquith St. Aux., zenana work, 100; Boundary Ave. Aux., Sao Paulo bld'g, 132 85; S. S. for Miss'y, 8, Girls' Bd., sch'p
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Dehra, 40, Jedaideh bld'g, 10, Boys' Bd., 8 15 (199); Broadway Aux., Sao Paulo bld'g, 22; Brown Mem. Aux., for Miss'y India, 400, Mackenzie and Smith Bds., sch'p Dehra, 40, Mrs. E. P. S. Jones Mem. Bd., tea, and two sch'ps Sidon, 135, S. S., schools Lahore, 109 06, Mrs. Singleton's class, 25, Mission sch., 12 92, for Miss'y (721 98); Central Ch. Aux., for Miss'y, 150, Bd. same, 50, S. S., schools Lahore, 150 (350); 1st Ch., Mrs. W. B. Canfield, 10, Miss Morris, 10 (20), for Miss'y; 12th Ch. Aux., schs Lahore, 46, Mrs. Wylie's B. C. for Miss'y, 65, Miss'y Bd., sch'p Saharanpur, 30, Sao Paulo bld'g, 40 (181); Lafayette Sq. Aux., for Monterey, Mexico, 64 38, Earnest Workers, sch'p Shanghai, 40, sch'p Futtehghurh, 30 (134 38); Westminster Aux., zenana work, 65; Bel Air Aux., for Persia, 10; Chestnut Grove, ladies Sao Paulo, 40; Churchville Aux., Jedaideh bld'g, 21, Sao Paulo bld'g, 28 (49); Deer Creek Harmony Aux., for sending missionaries, 76; Hagerstown Aux., and Idaho Bd., Miss'y, Nez Perces, 17 90; Hampden Aux., Sao Paulo bld'g, 10; Williamsport, Miss Finley, same, 5; "A friend of Missions" at Pres. meeting, for Med. Fund, 1000.

3003 06

BINGHAMTON.—Windsor Aux., 31 80

BLAIRSVILLE.—Bculah Aux., Miss'y Laos, 50, work under Mr. Wallace, Mexico, 56 50, Bd., same, 44 50, Miss'y 10 (161); Blairsville Aux., sch'p Oroomiah, 15, sch'p Bogota, 26, Gen. Fund, 3 71, Miss. S. S., for Bogota, 10 10, Seminary Bd., Miss'y, 9 (63 81); Brad-dock Aux., 37, Little Pearls, 32 (69); Cross Roads Aux., 4; Derry Aux., 74; Ebensburg Aux., 43, Mount Rill Bd., 7 (40), sch'p Sidon; Fairfield Aux., work under Mr. Corbett, 25; Greensburg Aux., sch. Ningpo, 50, sch'p Sidon, 50, Miss'y, 25 (125); Harrison City Aux., Miss'y, 13; Irwin Aux., 25; Johnstown Aux., 84; Latrobe Aux., 53; Ligonier Aux., 25; Murrysville Aux., B. R. Petchaburi, 50; New Alexandria Aux., Miss'y, 30, legacy of Mrs. Mary Lightcap, 100, legacy of Mrs. Jane Cannon, 12 50, Olive Br. Bd., sch. Bogota, 40 (182 50); New Salem Aux., sch'p Ningpo, 40; New Salem Branch of Congruity Ch. Aux., 7 75; Parnas-sas S. S., sch'p Tungchow, 50; Plum Creek Aux., 34 25, Y. L. Br., 8 65 (43);

Poke Run Aux., 23 50; A lady for Sao Paulo bld'g, 25 cts. 1172 81

BUTLER.—Amity Aux., sch'p Sidon, 17, Band, 20, Circle, 13 (50); Buffalo Aux., 18, McPherrin Bd, 22 (40); Butler Aux., 74 80, Mite Soc., for Beirut, 6 01 (80 81); Centre Aux., 20 85; Centreville Aux., 15, M'Cauley Bd., 6 85 (21 85); Clintonville Aux., 23, Y. P. Br., for Beirut, 3 35 (26 35); Concord Aux., 66 50, Children's Bd., 8 91 (75 41); Fairview, 21; Harlansburg, 45; Harrisville, 31; Middlesex Aux., 13 30; Mt. Nebo Aux., 20; New Salem Aux., 27 30, Little Helpers, 2 70 (30), sch'p Kolapoor; North Liberty, 10 90; North Washington, 27 26; Pine Grove Aux., 70 50, Band, 6 (76 50); Plain Grove Y. L. Circle, 12, Cheerful Workers 10 (22); Pleasant Valley, 6; Portersville (20 for Miss'y San Francisco), 41; Scrubgrass, 28; Unionville, 22 25; Westminster, 13. 722 48

CHESTER.—Atglen Aux., 20 67; Avondale, 85; Bryn Mawr Aux., zenana work, 51 65; Chester 1st, Ruby Bd., sch'p Wenoka, 50; Chester 3d, Aux., 38 80; Christiana, 20; Coatesville, Roberts' Bd., 15 20; Downingtown Aux., 39 67, Thank-off. for Sao Paulo bld'g, 103 81, Golden Links Bd., 38 (181 48); Fagg's Manor, 50; Forks of Brandywine, 60 50; Great Valley Aux., 58, Fulton Bd., for Japan, 7 (65); Honeybrook, Wherry Bd., for Miss'y India, 10; Kennett Square, 25; New London, 32; Oxford Aux., 43, Band, 4 (47); Phoenixville, 9; Toughkenamon, 14; Upper Octorara Aux., for Miss'y India, 100, Marshall Bd., same, 20, Willing Workers, same, 20, S. S., 12 (152); West Chester Aux., 300, Y. P. B., sch'p Sidon, 20, Willing Hands, sch'p Gaboon, 15, work Africa, 10 (345).

1272 30

CINCINNATI.—Ludlow Grove S. S., 1 00

CLARION.—Brookville Aux., sch. Syria, 100; Clarion Y. L. B., sch'p Lahore, 40; Concord Aux., 15; East Brady, for Siam, 10; Emlenton Aux., 18, Children's Bd., 3 02 (21 02); Greenville Y. L. Br., 18 70; Millville Aux., 10 80; New Rehoboth, 15 80; Oil City 2d (sch'p Saharanpur 30), 117 59.

348 91

CLEVELAND.—Cleveland, Woodland Ave., Sarah Adams' Bd., sch. India,

50 00

ELIZABETH.—Basking Ridge Aux., zenana work, 52 50; Clinton Aux., 14 75; Cranford, 30 44; Elizabeth F. M. Asso. (4 churches), for Miss'y Kolapoor, 200 58, Sao Paulo bld'g, 288 24, 1st Ch., Mary Morrison Bd., sch'p Bangkok, 40, sch. Ningpo, 75, Gen. Fund, 40, 2d Ch. Bd., sch'p Kolapoor, 30, Westminster Ch. Bd., sch. Jedaideh, 100, sch'p Yokohama, 30, Jedaideh bld'g, 100 (903 92); Elizabethport Bd., sch'p Gaboon, 11 60; Metuchen Aux., sch'p Mynpurie, 12; New Providence, sch. Shanghai, 66; Plainfield Aux., Miss'y Brazil, 83 18, Sao Paulo bld'g, 96 10, Miss'y Bd., Sao Paulo bld'g, 70, Lodiana bld'g, 50 (299 28); Rahway, 1st, Aux., sch'p Sidon, 45 80; Rahway, 2d, Aux., sch'p Ningpo, 40, Harvest Bd., sch'p Teheran, 50 (90); Roselle Aux., 60, Miss'y Links, 70 (130); Summit Aux., Sao Paulo bld'g, 30; Springfield Aux., 60, Band, 29 (89), for Miss'y; Westfield Aux., same, 30; Woodbridge, Lilies of the Field (2 sch'p's Gaboon, 30), 40. 1845 29

ERIE.—Titusville, Y. P. B., for organ Japan, 75 00

GENEVA.—Phelps Aux., Sao Paulo bld'g, 100, Everett Bd., for Beirut, 25 (125); Romulus Aux., 32. 157 00

HUDSON.—Florida, 1st, Band, 25; Monroe Aux., 36 25, S. S., 17 75 (54); Ramapo, 37; Ridgebury, 14; Centreville, 14, all for Miss'y Sidon. 144 00

HUNTINGDON.—Alexandria, Y. L. B., 11; Bald Eagle Aux., 18; Birmingham Aux., 24, Mt. Seminary Bd., 100, Warrior's Mark Bd., sch'p Kolapoor, 40 (164); Curwensville Aux., 15 25; Fruit Hill, 16; Hollidaysburg, Willing Workers, 42 28, Band of Hope (21 12 for Sao Paulo bld'g), 37 62, Little Helpers, 30 (109 90); Houtzdale Aux., 23 66; Huntingdon Aux., 44 12, J. R. Simpson Bd., sch'p Gaboon, 15, Lilies of the Valley, 10 (69 12); Lewistown, Busy Workers, 53 65; Lower Tuscarora Aux., 20; Martinsburg, Band of Hope, 5 05; Mifflintown Aux., 28 08; Mt. Union Aux., 20 85, Band, 1 72 (22 57); Shirleysburg, ladies, 4 63; Sinking Creek Aux. (25 for L. M. from Miss Emily Alexander), 40; Sinking Valley Aux., 100, Gleaners, 37 (137); Spruce Creek Aux., Med. Fund, 35; Tyrone Aux., 40 45, Band, 6 14 (46 59). 894 82

KITTANNING.—Bethel Aux., 30;

Homer City Aux., 10; Indiana Aux. (13 for sending Miss's), 3 38; Jacksonsville Aux., Miss'y India, 50; Plumville, 13; Slate Lick Aux., 31, Fruit Buds, 5 (36), sch. Kolapoor; Washington Aux., for Siam, 42; West Glade Run, B. R. Canton, 25; Worthington Aux., sch. Saharanpur, 50. 594 00

LACKAWANNA.—Honesdale, Busy Bees, sch. Mexico, 13 27; Scranton, Lilies of the Field, work Nanking, 50, work Sidon Field, 18 08 (68 08); Wilkesbarre 1st Chapel Bd., sch'p Gaboon, 7. 88 35

LEHIGH.—Allentown Aux., 32, Loring Circle, 48, Bd. of Helpers, 33 (113); Audenreid Aux., 10; Bangor Aux., 10; Del. Water Gap Aux., 35; Water Gap Rills, 10 (45); East Stroudsburg Aux., 5; Easton 1st Aux., Sao Paulo bld'g, 25, sch. Bogota, 25, Y. L. B. sch'p Kolapoor, 30, Sao Paulo sch'p, 50 (130); Hazleton Aux., 50, S. S., sch. Saharanpur, 50, Gen. Fund, 40 13 (140 13); Mauch Chunk Aux., Sao Paulo bld'g, 35 31, Ferrier Bd., Beirut bld'g, 16 29, Nevius Bd., boys, 30 (81 60); Middle Smithfield Aux., 29 46; Pottsville 2d, Aux., 13 75; Reading Aux., sch. Syria, 34 30; South Easton Aux., work Tungechow, 7; Summit Hill Aux., sch'p Gaboon, 20. 639 24

MAHONING.—Vienna Aux., Miss'y Bogota, 6 00

MONMOUTH.—Barnegat Aux., 12, S. S., 3, Bd., 3 60 (18 60), for Miss'y Africa; Beverly Aux., 35 80, Children's Bd., 14 20 (50), for same; Burlington Aux., sch'p Dehra, 40, Miss'y, 40, Jedaideh bld'g, 34 05 (114 05); Cranbury 2d, Aux., sch'p Bangkok, 25, Miss'y, 50, Sao Paulo bld'g, 40, Beirut bld'g, 30, S. S., sch'p Bangkok, 30 (175); Cream Ridge Aux., 16 50, Arneytown S. S., 1 76 (18 26), for Miss'y; Hightstown Aux., B. R. Soochow, 36, Miss'y, 14, Amaranth Bd., same, 30 (80); Jamesburg Aux., Miss'y, 70; Lakewood Aux., 17, Y. L. B., 9, S. S., 18 (44), sch'p Beirut; Manasquan Aux., for Miss'y, 51 45; Matawan Aux., same, 35; Mt. Holly Aux., sch'p Sidon, 47 50; Plattsburg S. S., Miss'y, 7 75; Riverton, Calvary Bd., sch'p Gaboon, 15, Miss'y, 9 33, Sao Paulo bld'g, 9 33 (33 66); Shrewsbury Aux., Miss'y, 41. 786 27

MORRIS AND ORANGE.—Dover Aux.,

41 30; East Orange, Willing Workers, Occidental sch., California, 20, Orange, 2d, Aux., for Miss'y Tungchow, 200, Heart and Hanq Bd., sch'p Sidon, 12 50 (212 50); Schooley's Mountain Aux., 35, Light Bearers, 13, Y. L. B., 2 (50), for sch'p Beirut, Light Bearers, for Sidon bld'g, 44 57 (94 57).

368 37

NEW BRUNSWICK.—Frenchtown Aux., sch'p Gaboon and Sao Paulo bld'g, 43 10; Stockton Aux., Sao Paulo bld'g, 42. 87 10

NEW CASTLE.—Milford Aux., 10; Smyrna Aux., 9. 19 00

NEWTON.—Asbury Aux., Sao Paulo sch., 19 25; Belvidere, 1st, Aux., sup. zenana visitor, 40, Willing Workers, 20, S. S., for sch'p Benita, 25 (85); Belvidere 2d, Aux., sch'p Beirut, 100, Paul Bd., sup. teacher, Liberia, 20 (120); Blair Hall Bd., sch'p Ningpo, 25; Hackettstown Aux., 37 50, Christ's Workers, for Jedaideh bld'g, 15, Willing Hearts, 9 (61 50); Marksboro' Aux., tea. Liberia, 20; Newton Aux., same, 35, Gen. Fund, 3 65 (38 65); Phillipsburg Aux., for zenana visitor, 50; Oxford, 2d, Aux., sch'p Dehra, 40, Sao Paulo bld'g, 60 (100); Stewartsville Aux., sch. Saharanpur, 12 50; Stillwater Aux., 7. 538 90

NORTH PACIFIC BRANCH.—Ashland Aux., 3 60; Portland Aux., for zenana work, 50; Seattle Aux., for Japan, 10. 63 60

PHILADELPHIA.—Bethany Ch., Heralds of the Cross, sch'p Tungchow, 40; Calvary Aux., for Miss'y Syria, 300, Humphrey Bd., nat. tea. Beirut, 100, Margaret Allen, 25 cents (400 25); Chambers Aux., sup. Miss'y Mexico, 250; Clinton St. Immanuel Aux., 83, Mrs. S. B. Rowley, for Sao Paulo bld'g, 50, in mem. of May Belle Lombard, 25 (168); 1st Ch. Aux. (for Miss'y Canton, 450), 457 25, Albert Barnes' Mem. Bd., sch. Syria, 150 (607 25); Holland Mem. Aux., sch. Syria, 40; 9th Ch. Y. P. Bd., 50; Old Pine St. Aux., sup. Miss'y Gaboon, 400; 2d Ch. Aux., Miss'y Teheran, 450; Beadle Bd., for Miss'y and work, Teheran, 100, S. S., sch'p Teheran, 50, Star of the East Bd., sch'p Sidon, 50 (650); South Ch. Aux., 76 70, Cheerful Givers, sch'p Dehra, 20, Earnest Workers, orphan Futtchgurh, 30 (126 70); Tabernacle Aux., 162 81, 10th Ch. Aux.,

sup. Miss'y Mexico, 468, Y. P. B., same, 33 72 (501 72); Walnut St. Ch. Aux., sup. Miss'y Beirut, 450, S. S., sch'p Beirut, 100, Ready Helpers, 6 84, Mrs. W. F. Reynolds, Sao Paulo bld'g, 100, Mrs. W. E. Schenck, same, 100, a member, for Italy, 1, Mexico, 1, Sao Paulo bld'g, 3 (761 84); West Spruce St. Aux., for Miss'y Chefoo and bld'g fund, 405 79, Inf. Sch., sch'p Saharanpur, 30 (435 79); Wharton St. Aux., sch. Syria, 60; Woodland Aux., sup. Miss'y Africa, 200; Woodside Aux. (1st Ref. Ch.), two sch'ps Dehra, 120; for Sao Paulo bld'g, 200, for Beirut bld'g, 200 (400). 5364 36

PHILADELPHIA CENTRAL.—N. Broad St. Ch., Mrs. Wm. Hogg, sch. Syria, 75 00

PHILADELPHIA NORTH.—Providence Ch., Pastor's Aid Soc., 39 00

REDSTONE.—Brownsville Aux., sch'p Sidon, 45 50

ROCHESTER.—Caledonia, Mrs. Thos. Brodie and Miss E. A. Hanna, for Miss Strong, Peking, 10; Livonia Aux., sch. Mexico, 50; Ogden Centre Aux., sch'p Ningpo, 40, Ellinwood Bd., sch'p Benita and work Africa, 21 50 (61 50); Sparta, 2d, Agnes Aitken Bd., sch'p Benita and Sao Paulo bld'g, 30. 151 50

ST. CLAIRSVILLE.—Bellaire, 2d, Aux., Sao Paulo bld'g, 50, Loring Bd., 7 30, Children's Bd., 14 (71 30); Farmington Aux., 12 50. 83 80

SHENANGO.—Beaver Falls Aux., sch. Saharanpur, 25, Buds of Promise, 42 47, Earnest Workers, 46 46 (of which 30 for sch'p Yokohama), Y. L. Soc. 10 (123 93); Enon Aux., 42; Leesburg Aux. (23 for sch'p Bancho), 25; Mahoning Aux., work Africa, 27; Neshannock Aux., sup. Miss'y Japan, 34; New Brighton Aux., Sao Paulo bld'g, 20, Am. Indians, 40 (60); New Castle, 1st, Aux. (of which 37 50 Thank-off.), 84 50; New Castle, 2d, Aux., 21 44. 417 87

SYRACUSE.—Skaneateles, Mrs. Catharine S. Hathaway, for L. M., 25; Syracuse, 4th, Church Aux., Miss'y Japan, 200, Standard Bearers, school Saharanpur, 50 (250). 275 00

UTICA.—Knoxboro' Aux., 30 64; Hallie Bd., 5 36, for sch'p Sidon, 36 00

WEST JERSEY.—Camden, 2d, Aux., 48 20; Deerfield, Elfie Bd., sch'p Be-

nita, 25; Gloucester Aux., 7; Woodbury, Mrs. H. B. Gildersleeve, bld'g funds and L. M., 30. 110 20

WEST VIRGINIA.—Buckhannon Aux., 2 11; Grafton, Willing Workers, 3; Parkersburg, Calvary Aux., travelling exp. of Miss'y to Persia, 14; Ravenswood, S. S., 10; Winfield Aux., for travelling exp. of Miss'y, 3 50, Bd. of Faith and Hope, for Syria, 5 09 (8 59); Weston Aux., 20 20. 57 90

WOOSTER.—Fredericksburg Aux., Sao Paulo bld'g, 32; Loudonville Aux., for Miss'y Dakota, 10. 42 00

ZANESVILLE.—Coshocton, Nassau Bd., for Gaboon Mission, 86 00

MISCELLANEOUS.—Portland, Oregon, Holbrook and Bessie's mite-box, for

Nanking, 2; Erie, Pa., L. G. S., bld'g funds and Gen. Fund, 10; Perth Amboy, N. J., a lady, Sao Paulo bld'g, 2; Wooster, O., a Friend, Thank-off. for Sao Paulo bld'g, 100; Malone, N. Y., Mrs. Mary K. Wead, 100; Chambersburg, Pa., Mrs. C., for Beirut bld'g, 2; Phelps, N. Y., M. M., for China, 10 cts.; Hamilton, Ont., Mrs. Kate White, 40 cts.; Greenwood, Dakota, Mrs. J. P. Williamson, 12; Sale of Historical Sketches, 42 61; Sale of Leaflets, etc., 23 42. 294 53

Total for March, 1883, \$20,043 58
Previously acknowledged, 47,140 50

Total from May 1, 1882, \$67,184 08

MRS. JULIA M. FISHBURN, *Treasurer*,

1334 Chestnut St., Philadelphia, Pa.

April 2, 1883.

W. P. B. M. of the Northwest.

ROOM 48, McCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN MAY.

Acts x. 1-33. *Golden Text for the Month.*—To the Jew first, and also to the Gentile. (Rom. ii. 10.)

NEW AUXILIARIES.

Blissfield, Mich.
Bloomington, Ill., 1st Ch.
Decatur, Mich., Young People's Soc.
Deerfield, Mich.
Elk Rapids, Mich.
Ewart, Mich.
Harvard, Ill.
Jesup, Iowa, S. S.
Leadville, Colorado.

Litchfield, Minn., Miss. Band.
Ludington, Mich.
Mekinock, Dakota, "The Gardeners."
Palmyra, Mich. (reorganized).
Petoskey, Mich.
St. Croix Falls, Wis.
St. Paul, Minn., Central Ch., Young Ladies' Bd.
Tecumseh, Mich., Y. L. Society.

NEW LIFE MEMBERS.

Miss Julia Allen, Detroit, Mich.
Mrs. M. M. Allen, Freeport, Ill.
Mrs. Mary E. Arms, Milford, Mich.
Mrs. J. A. Brown, Mekinock, Dak.
Mrs. M. R. Brown, Ypsilanti, Mich.
Miss Ada M. Candler, Detroit, Mich.
Miss Minnie Champ, " "
Mrs. M. E. Crawford, Milford, Mich.

Mrs. W. K. Davis, Wabash, Ind.
Mrs. Ellison, Dubuque, Iowa.
Mrs. Eliza P. Evans, Omaha, Neb.
Mrs. H. B. Gage, Pueblo, Col.
Mrs. Frances Kibler, Creston, Neb.
Mrs. M. H. Lamb, Mt. Sterling, Ill.
Mrs. James Lamont, Rockford, Ill.
Mrs. Harriette A. Little, Monroe, Mich.

Mrs. Delia McCandless, Bardolph, Ill.	Miss Hattie Robinson, Mt. Sterling, Ill.
Miss Nellie McMillan, Detroit, Mich.	Miss Julia Ruckle, Detroit, Mich.
Miss Emma M. Paige, Nashville, Ill.	Miss Minnie Shepherd, Detroit, Mich.
Mrs. James Plaister, Dubuque, Iowa.	Miss Sarah Van Wageningen, Dubuque, Iowa.
Miss Mary Pollock, " "	
Mrs. David Risser, Onarga, Ill.	Mrs. A. C. Wallace, Birmingham, Mich.

HONORARY MEMBERS.

Rev. W. K. Ingersoll, Milford, Mich.	Mrs. O. B. Sanford, Freeport, Ill.
Dr. W. H. McCorkle, Ypsilanti, Mich.	Mrs. J. H. Van Dyke, Milwaukee, Wis.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to March 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Bellefontaine, 25; Bucyrus, 75; Forest, 10 26; Band, 2 74; Huntsville, 6; Marseilles, 10; Nevada, 8; Rushsylvania, 44; Urbana, 50, all sal. Miss Hartwell; Marseilles, outfit, 4 50; H. M., 30; Nevada, Utah, 8; Rushsylvania, 22; Urbana, 19 55, all H. M. 315 05

BLOOMINGTON.—Buckley, sal. Mrs. Wardsworth, 32; Gilman, 7; Onarga, "Two Friends," 25. 64 00

CAIRO.—Carbondale, 30; Carmi, 30; Nashville, 25; Salem, 8; Tamaroa, 9 35; Wabash Ch., 5; Carbondale, H. M., 30; Carmi, Bd., Eddie Warren, 5. 142 35

CHICAGO.—Chicago, several givers, Medical work, 144; Freight on Laos buggy, 33; X. Y. Z., 2; same for H. M., 2; 1st, Hos. bed, Oroomiah, 25; 2d, 10; H. M., 1; B. R., Ambala, 39 50; 3d, sal. Mrs. Kelso, 100; 4th, Y. L., 24 25; Mother's Mite Soc., 4 32; Howe St. Mission B. class, 15; 5th, 91, thank-off., 57 (148), sal. Miss Wishard; Du Page Ch., 20; Englewood, 35; Highland Park, 80; Y. P., 50; Do What we Can Bd., 5; Hyde Park, outfit, 300; personal gifts, 81 92; Y. P., same, 81; S. S., same, 82 75; Lake Forest, 32; Y. P., 9 69; Steady Streams, 36 22; Manteno, 10 50; Waukegan, thank-off., 16, Syrian sch., 45 (61). 1433 15

CHIPPEWA.—Baldwin, Miss. Sewing Circle, 69; Galesville, 9 10. 78 10

COUNCIL BLUFFS.—Bethel S. S., Tazewell sch. furniture, 2 00

CRAWFORDSVILLE.—Beulah Ch., H. M., 23; Dayton, 25. 48 00
DAYTON.—Oxford, Western F. Sem., 34 44; sale of Brief Record, 30. 64 44

DENVER.—Boulder, Y. L., Gureefy sch., 20; Denver, Central, 23; thank-off., 202; Apple Blossoms & Cheerful Givers, China, 100; Capitol Av. Ch., 20 10; Westminster Ch., 10; Longmont, 20; Monument, 10. 410 10

DETROIT.—Birmingham, Oroomiah, 25; Detroit, 1st, sal. Mrs. Lucas, 164 86; Richardson Bd., sch'ps, Monterey, Ningpo, Benita, Oroomiah and Bangkok, 149; Jefferson Av. Ch., Oroomiah Hos., 150, Dibbeeye sch., 150 (300); Howell, Oroomiah Sem., 75 81; Y. L., sch'p, Africa, 16; Milford, Mex., 75, Laos sch'p, 25 (100); Sunbeams, 25, sch'ps, Oroomiah, 25 (50); Pontiac, 27 96, for Africa, 25 (52 96); Ypsilanti, 125, Y. L., 20, both sal. Miss Dean; The Gleaners, Oroomiah sch'p, 30; India Workers, 20. 1128 63

DUBUQUE.—Dubuque, 2d, Armor Bearers, Dehra sch'p, 30 00

EMPORIA.—Arkansas City, 6 80; Belle Plaine, 1 82; L. B. H., 2 50; Derby, 13; Indianola, 4 50; Newton, 11; S. S., 8; Winfield, 8; Sab. collections, 9 12; for H. M., Belle Plaine, 1 83; L. B. H., 2 50; Indianola, 4 50; Newton, 6; S. S., 5; Winfield, 8; Sab. collections, 9 12. 101 69

FORT WAYNE.—Albion, Brazil sch., 9 69; Auburn, 4; Bluffton, 12; Elkhart, Miss Garvin, 70; Ft. Wayne, 2d, 30; Pearl Gatherers, Laos spec., 12 50; Goshen, Laos, 12; Shanghai, sch'p,

10; Persian boys' sch., 3; Huntington, Osaka bld'g, 25; Kendallville, S. S., "Hatty S." sch'p, 15. 203 19

FREEMPORT.—Freeport, 1st, work in Tabriz, 125; Galena, 1st, Y. L., Brazil sch., 15; H. M., 15; Rockford, 1st, 58 75; Winnebago, 95. 308 75

GRAND FORKS.—Mekinoek Ch., 20; Mekinoek, Gardeners Bd., 20. 40 00

GRAND RAPIDS.—Grand Rapids, 5 08; Bangkok sch'p, 30; Ionia, 1st, 25; Muir, 5; Welton Workers, 3. 68 08

HASTINGS.—Ayr, Kittie Rogers, 2; Edgar, 2 50; Hastings, Cheerful Workers, 5; H. M., 15; Indianola, W. N. McCandlish, 50. 74 50

IOWA.—Birmingham, 11; Kossuth, China, 50; S. S., 25; Little Reapers, Laos, 12; Mt. Pleasant, 23 90; Troy, 9. 130 90

IOWA CITY.—Scott Ch., 5 90; H. M., 5 90; Sigourney, 7 50. 19 30

KALAMAZOO.—Kalamazoo, 1st, S. S., Tripoli sch'p, 50; Osaka bld'g, 50; Dehra sch'p, 60. 160 00

LARNED.—Burton, H. M., 16 00

LAKE SUPERIOR—Oconto, Mrs. H. M. Royce's S. S. class, 5 00

LIMA.—Ada, 30; Columbus Grove, 5; Miss Jennie Begg, 1; Mrs. Rowan, 2; Delphos, 27 92; St. Mary's, Rio Claro sch'p, 27 50; Mrs. Jay's S. S. class, 75 cts. 94 17

MANKATO.—Le Sueur, to aid women in China, 35 00

MAUMEE.—Toledo, Westminster Ch., Busy Bees, Ningpo sch'p, 40 00

MILWAUKEE.—Milwaukee, Calvary Ch., 37 50; 1st, Wisconsin Volunteers, 50; Immanuel Ch., Mrs. Van Dyke, 100. 187 50

MONROE.—Monroe, 25, sal. Mrs. McKee, 17. 42 00

MUNCIE.—Anderson, for Indian student, 15; Lagro, 6 25; Muncie, 20; Peru, 19 46; Portland, 9 04; Tipton, 17; Union City, 10; Wabash, 41 81. 138 56

OMAHA.—Wayne, Mrs. N. S. Lodge, sal. Monterey, 5 00

PUEBLO.—Pueblo, 31 75

ROCK RIVER.—Rock Island, Central Ch., 13 20; Miss. Band, by sale of "A Brief Record," 8; Broadway Ch., 18 60; Ruth's Band, Laos sch'p, 15. 54 80

ST. PAUL.—Hastings, 2 50; S. S. Band, 8 92; Volunteer Band, Africa sch'p, 25; Litchfield, Tabriz bld'g, 4 90; Minneapolis, Mrs. Joseph Lanman, 25; 1st, Shanghai sch., 12; Westminster Ch. for Miss Cole, 50; S. S., Dehra sch'p, 28 03; Pearl Gatherers, 5; Lyndale Mission, sch. for Mrs. Morris, 11 50; Andrew Ch., San Francisco sch'p, 12; Pine City, 13; St. Paul, 1st, 24; S. S., Odanah, 2 30; Central Ch., 45; Y. L., Osaka bld'g, 28; Dayton Ave. Ch., 41 02; Red Wing, 30; Rice's Point, Bassett Band, Teheran sch., 16 81. 384 93

SCHUYLER.—Appanoose, 21; Augusta, 10; Bardolph, 25; Clayton, 19; Elvaston, 20; Mt. Sterling, 50; Perry, 23; Quincy, 46. 214 00

SPRINGFIELD.—Bates, Laos, 3; Jacksonville, 1st, S. S. Rio Claro sch'p, 30; Westminster Ch., R. C., sch'p, 30; Lincoln, 5 10, Pr. meeting, 26 35 (31 45); Y. L., 2 55; N. Sangamon, 31 77; Petersburg, 11, both sal. Mrs. Corbett; Springfield, 1st, S. S., 38 06; Y. L., sal. Persian pastors' wives, 21; Unity Ch., 14 70; Virginia, Laos sch'p, 7 80; Williamsville, 8 30. 229 63

VINCENNES.—Evansville, Walnut St. Ch., sal. Mrs. Warren, 30 00

WINONA.—Winona, 1st, 25 95; Rochester, 15 39. 41 34

WISCONSIN RIVER.—Lowville, 10 50; Madison, Persian schs., 16. 26 50

MEMORIAL FUND.—By sale of "A Brief Record," for Laos, 28 85

MISCELLANEOUS.—Independence, Mo., 60; Geneva Lake, Wis., Starry Lights, Dehra sch'p, 20; Orange Valley, N. J., Mrs. C. M. Livingstone, 15; By sale of leaflets, 3 46; Historical Sketches, 1 80; Societies—Winfield, Kan., 70 cts.; Delphos, O. 1; Scott Ch., Ia., 1; Rock Island, Ill., Central Ch., 20 cts., Misc., 75 cts. (3 65), for pub. Report. 103 91

Total for month, \$6,531 22

Previously acknowledged, 29,898 71

From April 20 to March 20, \$36,429 93

Edgar, Neb., W. M. S. and Band, and Nelson, Neb., W. M. S. have given for a missionary box articles valued at 3 25, 5, and 6.

Mrs. HENRY M. HUMPHREY, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, ILL., March 20, 1883.

